

WEDNESDAY JANUARY 23, 1963

I was saying, if you have to stand, you may get a certain strain in your body. You may get tired. What we talk about, of course, is mainly mental and a little bit of emotional mixed. And if much of your energy of your attention goes into standing and you get tired, probably you miss certain things. You already will miss a great deal because not everything that is being talked about will appeal to you. And therefore, at the time maybe when you are tired something is brought up as a subject which would be of special appeal to you and you will not take it. So, you have a loss for the evening. And that is not right because because the evening is already, as a group once a week, very small. That is, in time it is very little. And even at the time when we do talk ~~am~~ and it may be a little concentrated, it may also be difficult to follow what we talk about so that after a meeting you may go home with only having a quarter of the material that we have talked about and which could have been useful if you had been in a better state.

At the same time I do not know how you prepare for a group of this kind. You understand of course that we are talking about something that is a little unusual. And it is not in ordinary life. It is something that has a different kind of quality and a quality that concerns mostly your feeling; not so much your mind because your mind can be satisfied very much by reading or by some books that you may have that you like and that you read over and

over again when you are by yourself. But the quality of a meeting means you can receive something in a different way because there are many things in a meeting that are not so called in a book, even if you read it aloud. If you would try to reach certain things aloud for yourself with the tone of a voice that belongs to that what you read or that responds to the content of what you are reading or perhaps, in reading it aloud, you can reproduce ~~xx~~ many things of an emotional quality which otherwise you do not read. But when you do read, you very often do not do that kind of thing.

So, let's make it a rule that if you really want to read in a certain way some of the books like Beelzebub, if you want to read it, take your time, read very little but whatever you read, try to read it in such a way as if you are reading for someone. But this time you are reading it for your own ears. And then I think you will get much more out of the book because you will be forced to pronounce the words right and to make sense. If you do not do that and you just read like you are used to, very often you gloss over certain things and you do not really get the content of what is meant by the reading. So, if you want to make that more efficient for yourself, try to do it by reading aloud.

Why efficient? Why is it necessary to extract as much as you can from it? This of course is important. At least I consider it important. Maybe after a little while you consider it important yourself. And it links up with what I said before: An hour and a half in a week is not very much. And it concerns certain questions that are quite fundamental - much more fundamental than your ordinary food. It is something that has to do with the possibility of building within yourself something else; assuming for a moment that you realize that you have not got what you could build. And the realization is entirely based on the fact that one is not what one

should be and that a man as he is at the present time is only one half of what he could become.

If we do not have that kind of an attitude towards what we want to do regarding this and regarding work, then I think we have not the proper attitude as yet because there must be something that is of a real desire why you want to continue to come. And then you must look forward to coming because you want to get food of a certain kind - not spiritual food.

It is very definitely food of a certain kind and it is very often like ordinary food. It is only food of a different kind of quality and a different kind of matter. And it is not spiritual. It is food of a certain kind which is lighter than ordinary food. It is comparable to air. It is also comparable to an influence of magnetic forces. It is comparable to some kind of an energy about which we do not know very much but nevertheless can effect ~~xxxx~~ us. And when you are subject, let's say, to rays of light or the heat that comes from the sun so called, that then you get warm. It is exactly the same thing that if one is in a group and open to the possibility of receiving certain material which can be used for further spiritual development, it is ^{not} in a form of spiritual ~~xxxx~~ vagueness but it is in a form of something that is absolutely tangible altho it is not concrete in the regular sense of the word as we call solid matter concrete. It is there. It has a substance. And it is for this substance that you have to prepare.

When you come to a group like this, you have to be in a certain state of reception. It is not something that you simply come right off the street and here you are and now let's hear a little but about Gurdjieff because that, as you know, is absolute nonsense. Not only that it is nonsense for you, but it would be a waste of time on my part. I do not want to talk just generalities. I do

not want to repeat what you can find in a book. I want to have something that you really can put your teeth into and that you can actually start digesting and work with. And then, after you work with it and have digested it, that you then can bring a certain result of that was is now your digestion and how it has effected you in your daily life.

So, it is a question of this kind of spiritual food of a certain kind which I say is very much like air to which I become exposed and which I then, during a meeting, wish to take in. That is, I want to be open to it and porous in that way. That is, I have to be in such a way that I, in a state of relaxation of myself physically as well as emotionally and intellectually, that I then am, because of that porosity, I can take in food which I otherwise will not take in or well as it were simply slough off or reflect from me instead of starting to penetrate. You know how it is with light rays when they sometimes hit a surface and are reflected practically totally; hundred percent reflection like in glass. Usually whenever light rays happen to hit a certain subject or a certain object as it were, part of the light rays as energy penetrates and part of them are reflected.

We wish to be in such a state that whatever there is as material that could be used by ourselves, that we become as close as we can to hundred percent receptivity; that whatever there is created because of our presence here and because of the subject we talk about and because of the manner in which we talk about it, that there is something created of that kind of a level which then is for everyone to take. As it were, that it is similar to air which you breathe in. But in this case your state has to be in such that you can assimilate that form of energy in yourself. And, in the first place, you have to be open; not prejudiced; not trying to

say to yourself, "Well, all of that may be so but you have to convince me." It is the first step that it is necessary for this kind of work that you are open to find out what is meant by Gurdjieff's work, by his ideas, by the idea of objectivity and how to work.

It is necessary to have that attitude; and that attitude, if you do not have it, you have to fight for it that you get it because do not come here trying to ride two horses. It is idiotic. There is only one horse we ride. Those are the ideas of Gurdjieff. And at the present time, in this kind of group, we are only interested in discussing that and we may be able to discuss certain things that are a little analagous or more or less closely related to it. But I am not interested in discussing Buddha, Buddhism or Subud. I am interested in discussing what is meant by work on oneself as Gurdjieff defines it. Even more than that. I am interested in talking about what Gurdjieff says and I am not interested in what Ouspensky says or what Nichol says. It is very important to see this.

There is one source book. That is All and Everything; Beelzebub's Tales to His Grandson. We do not talk about several interpretations of the ideas. We talk about certain ~~important~~ fundamental things which you check for yourself in the first place in Beelzebub if you read it. And, in the second place, by your own experience if you work.

These are the two requirements of this group. Whatever we talk about, you have to verify. You look it up in Beelzebub to the extent that you can understand it. You put to practise what you hear, if you can apply it, if it applies to you, if it is something you understand clearly, you do. That is, that what has to be done is following a meeting of this kind, that you are starting to do

certain things and not just soak up things now like a sponge in your mind, maybe a little bit in your feeling. But the requirement of a group of this kind is that you go home with an intention of putting to practise that what you now already understand in which you are clear. With the requirement further that if there is something that is not clear, that you try to clear it up the next week or that in the mean time you talk to someone else and see if you can clarify it or that perhaps you read in Beelzebub on it if you can find it or if there is anything that has any particular application to that what is a question so that you then afterwards know what to do. That is, either you use it and you do something with it in that sense or you bring it up as a question the next week and say, "What will I do? I do not understand. How do I work? What is really the meaning of it? What do I intend to it? What can I accomplish by it? And why should I do it?" These are very legitimate questions. And, if you bring them up, then we can talk about it.

I am emphatic about these kind of things because I do not want any misunderstanding about a group of this kind. And you must also understand that for that reason gradually, even if there are every once in a while some new people in a group, that we are gradually going let's call it and let's hope so, that we can go forward; that we do not have to repeat all the time what we have said before; that we can assume that we already know what we are talking about and that we can continue with developing ideas as they are and as we find them and as we apply them and as we then begin to understand them.

And for that reason it is necessary that ~~when you do~~ when you do come, that you come regularly. That at least, if you cannot come, for some unforeseen reason, maybe a death of a cat in a family or

something of that kind that you cannot come; that at least you tell somebody that it is impossible so that we do not wait for you. Also that you try to be here a little earlier if you possibly can in order to get a good seat. And let's say you assume that the meeting starts at a quarter past six and maybe then by six thirty you can be here. If it is utterly impossible regarding your own work to do that, please tell me and, if we can, we will start a little later. But I would like everybody to be here when we start. It makes too much commotion if we do not and it is not right for others.

It is a question of considering other people also. It is a question if I want to work, I work with others. I do not work by myself. For that reason I come to a group. Naturally, whatever work is and whatever it means is a personal application. There is no question about it that no one will be able to help you in your own personal work. That is, if I say I work on myself, that means myself. I never work on other people. I can, by means of working on myself, have an influence of someone else and perhaps, because of that, I can help them so that they in turn start to work on themselves. But what I wish when I have a group; that is, we are all considering ourselves for the purpose of wishing to become something else and that aim of conscious man, to use simply that work conscious man even if we probably do not know very much of what is meant by it, is an aim which is outside of us and which can be considered by all of us since all of us are human beings and we assume again that all of us have questions which we would like to be answered on the road towards reaching something that is desirable and which we have not at the present time.

(Ed. note: The telephone has been taken off the hook and makes a peculiar sound. Someone unscrews the receiver to stop the sound; a screw jumps out and there is laughter from the group.)

You see, all of this, it all belongs to ~~xxxxx~~ life. And this, when we laugh, when we make a little joke also can become objective for ourselves. Any form of life, any way we are in daily life, up and down, sad or joyful, all of that as we ~~xxx~~ experience it in ordinary life becomes a possibility of an object to be observed so that you do not have to worry about having a different kind of a face when you come here. You come here; you come with your inner life.

And it is because of that inner life that exists you will naturally have a very definite attitude; also to some extent a posture. So, you will not be flippant. You will not be on the periphery. You will actually be here as if you are here with something that is important for you, not just a little phase but, let's say, as many facets of yourself that you can concentrate in one. And then the attitude that you then will have will be something that is almost more than the usual phase that you have towards the outside of the world.

That is, the question of inner life is that I select out of the different facets of my personalitu certain parts, certain entities that are more or less the same and all point in the same kind of a direction of trying to become serious regarding my living. And with this, these attitudes that I have of which I have probably quite a number because at different times I have towards life different seriousness and different kinds of attitudes all expressed in the terminology of I or expressed simply by saying that I have different ways of looking at life and that I turn towards life different parts of myself, dependent on the circumstances I am in. But that regardless of how many different ones I have, that there are some that I could call, they might belong to a serious attitude as represented by my inner life.

And by my inner life I mean now something that is a little bit more permanent, something that I cherish really more, that is an essential quality of myself which I hope will be a little bit more permanent and also more dependable than my ordinary forms of behaviour and that there are, in my forms of behaviour towards the outside, certain facets which are fed from something inside, essentially myself. When I say inner life now must be made up of both that what is essential and that what constitutes the different serious attitudes of my ordinary life.

So, I select out of the different times when I have experiences when I am in ordinary life, I find that at times I am serious regarding what I do. For instance, I would be serious about something that requires a certain amount of effort of making something that I have not made before and that I do not know exactly how to make. Or that I, in relationships with other people, become sometimes very serious because it means something to me and I am dependent on having the relationship established so that it is as truthful or at least that I might say I ~~and~~ either understand them or they understand me. And, in studying myself, one comes gradually to different level in which I live at times; which levels are already different in themselves essentially as certain values; and that the values that count for me, that I really cherish I say, that something that I would wish as if I could wish them all the time; that such attitudes I try to collect. I try to bring them more closer to myself, inside of myself as it were because I want to protect them. They are for me, to some extent sacred, and in making this kind of combination, I make more of myself; that is, more parts of my united in an effort of living or becoming and living in an essential part of myself.

With other words, I try to put in that what is my inner life

certain things that could become inhabitants of that what I now call inner (?activity?) or my inner house. This way, when I enter a room like this, we are talking about essential things. We are talking about ourselves as we are - not ourselves as we appear to be. Your outside appearance sometimes can indicate what you are and in many cases it does not at all. Your outside functioning in the form of what you say, many times does not represent you at all. That what you are is what you do. Not even what you think is sometimes what you are. That what you do manifest in certain forms of behaviour, particularly when you are by yourself and not under the notice of someone else; when you are in your inner inner chamber. With other words, when you are in a state where you dare to let your hair down; when you want to face yourself; when you consider your life as your own, for which you have that responsibility and you want to find out what the value is of your life and you start to ponder about the different periods which you have experienced and which had different values for you. And again I say, out of such experiences you select those that are more holy, more sacred and you pit them together as it were; you combine them into a little bundle; and that little bundle becomes the kernal of your essence.

It does not mean that that what is there is absolute truth. In all probability it is not, because even in your activity, your physical behaviour, you are not really what you are because many things we do do, we do for the reason because we have been taught to do it or we do it so unconsciously that as a habit it is not any longer a part ~~man~~ of one; it is only a part of my body. So, I must be very careful that what I want to select for that what I consider essential that it is something that I really believe is true. And that when I start to reconsider, when I look at it again and again in different

conditions and circumstances, that is, when I am different, that then I might have also, towards that what is my essence, a different viewpoint.

I live constantly with coloured glasses and I want to take the glasses away. I want to live in daylight. That what I represent to the outside is a colour which they see. That what I use for trying to work is also coloured. My different ways of how I understand work, how I reach it, how I approach it, how I try to apply it, what my results are, what my experiences are, all are coloured. That is, one is maybe blue, another is yellow, another is green.

That is why it is so difficult to talk about it because that what one person experiences may not be the same kind of an experience of someone else. You can always say, "Yes, we are all human. Therefore the experience ought to be the same". But, of course, it is not true because I am human but, at the same time, I am conditions. I have a personality which simply has grown up in so many, as we take it totally, in so many different conditions for all of us, that all of us not only have a physical appearance that is different, but psychologically, we are altogether different from each other. And unless we have a certain language that we can understand of each other, we will constantly argue and fight about it and fight probably about nothing.

Therefore, the only things that I can say regarding experience, let's say about observing oneself, about what I understand now when I come in contact with an idea: I want to see myself as I am. Rather than I say I am and something in me starts to observe it. I mix it up with watching it. This I do in ordinary life - I watch myself. I watch where I go. I watch my steps. And constantly, when something in me so called, usually my mind, watches me, I am so completely identified with that what I see, that there is absolutely no question about the wrong use of that word for the concept which is represented

by impartiality. If I watch, I am identified. The idea of work is I have to be non identified. It means I have to be impartial. I have no feeling. I have no desire of any change, of seeing what I see to change it. And therefore, when I say I try to observe myself impartially and the impartiality which has to be based on a certain moment of existence otherwise it never would be impartial since all partiality is linked up with a thought process. Impartiality can be linked with an awareness process; both mental. Then, when I start now to compare notes with the results that other people have obtained in the sense of: Are you aware? What did you see? How? When I start to talk about it, I discover that their interpretations or formulations are yellow or green or blue. The only thing that I can say is what is the human quality is that the colours are rates of vibration. This is the only way by which they can be compared.

Now, what happens when I work? I start at the present time to try to understand first what is meant by seeing myself impartially in my forms of behaviour. And I take such behaviour forms which are very easily for me to be observed; that is, in which I have no particular desire for changing them or with which I am so familiar that I really say, "I can look at it without becoming involved, without identification", or where I can really be impartial, let's say, the way I walk. I have no desire of saying that I walk so weak because I am this and that. I walk and it is functional. All the things that become functional for me, that have no particular artistic value, I can be impartial about because they do what they are supposed to do and I do what I am supposed to do.

This is, my breathing; I can say, "Yes I breathe. I can become aware of my breathing. Not that it will not change when I become aware; but the fact that I am breathing unconsciously, that is, the

breathing goes on without my consciousness, that I am not aware of it in the ordinary sense of the word even, that now, when I become aware of it, that is, I state the fact that there is a body breathing, taking in air and exhaling it and that then, under that simple fact of becoming aware of such a fact of breathing, my breathing will change a little because I become, in the ordinary sense of the word, self-conscious about it. I start to observe something that I do not observe usually and, because of that, there is a little change in myself regarding this ordinary automatic function of breathing.

I try to bring it back and say, "Come to yourself and breathe as you usually have done." And then I try to become aware of that. And after a little while it goes quite well because there is nothing involved in wishing to breathe in such a way that people will admire me. When I walk there are many times that I can walk without having any desire to change it. I have a purpose in walking; getting up, going to the door, coming back. I have a purpose when I am in bed and I want to get up and get dressed. I have a purpose when I put on clothes. I have a purpose when I go to the bathroom. I have a purpose for myself which is sufficient to justify the behaviour form which I employ for that purpose. And therefore, my interest is less in that what I am employ than in that what I want to reach.

So, in the beginning, when I have to have material for work, I try to select such things in which I am not involved which have a purpose of myself in ordinary life. And now I consider the means of how to reach that purpose in ordinary life, but how on I, while I reach for that purpose, for that kind of an accomplishment, how can I then be observant regarding that what is necessary as behaviour form in the accomplishment in ordinary life of certain purposes?

So, make first the selection on subjects which you can make, you

can even create if you wish, where you could be for all intents and purposes and according to our ordinary common sense, have as good a success as you can have. I say common sense because you have to be really a little clever that you do not undertake certain things where you already know from the beginning that you will be licked before you start. It is absolutely ~~nonsense~~ ^{nonsense} to try to think that one can become aware in ordinary life just like that, And anyone who tries it, anyone who has already a certain, let's call it, has reached an executive capacity of being able to order other people around, will find himself or herself in such a state of really embarrassment that they cannot even order themselves around. And probably it will give them then the ideas: What am I doing in telling other people what to do?

Now, I start to work. I try to prepare in such a way that I first select what I can do. I ~~try~~ ^{want} to become aware of myself. Why? I have a reason for it of course. This is the motivation for work. The motivation can be that I am disgusted with the way I am. The curiosity of course that is involved is also good for a little while. The reasons why I work, the reasons why others wish to work, the reason why I wish to continue, why others continue, all of that is dependent on my own experience, ~~what~~ where I come from, what I now think, what I feel, what I have experienced and what kind of man or person I am. This applies to everybody.

And, on the basis of that, being an ordinary human being, all of different, physically as well as psychologically, the methods we now employ in trying to put to practise what we understand by observation or work on oneself also becomes coloured by our personality. And as a result, the result of that ~~is~~ also will be coloured. So that when I start to work in the beginning and I have a certain con-

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of what is meant by being awake or the effort to try to wake up or the effort to try to sustain the state of awareness which I have reached by waking up, then if I try to describe the results of that, I will not be able for myself to describe today in the same words as I describe them six months from now. And what applies to me in my own development, definitely applies to a comparison of anyone working in their own development. That is why I say every one of us is a certain color. I myself have a color which, as I work, changes ~~from~~ from green to red, to magenta, back again to yellow and whatever it may be, dependent entirely on my own experiences of work, my understanding of it and the changes in my level of being as I work.

Now, the ultimate aim is to get rid even of the colours. That is, that I aim in my life, like anyone else aims in their lives, to become white light. That is, that I, in the experiences that I start with, they may belong to me. A year from now I have experiences again in which I am engaged, from which standpoint, having changed in the mean time, I may look at the past as something that was useful but as far as I was concerned that what I then called observation is really quite infantile; that maybe ten years from now that I ~~xxxx~~ still consider that I am progressing regarding understanding the ideas of how to work and that the concepts that I have regarding work all the time will change. And they will, in the possibility of psychological understanding, probably reach a certain rainbow in which all the colors are represented, dependent entirely on the kind of experiences that I have been exposed to.

And the more I wish to know about myself, the more I will not avoid the different experiences which I would like to have or could have simply for the reason that I would like to make out of myself a person who can in all circumstances think and do and be whatever

is required by such circumstances. That is, a person who can at any one time control his actions and his feelings and his thoughts; that he can be, in that sense, a real man and, for that reason, can have tasted and experienced different conditions in life of which, in ordinary life, of course he will avoid because he is partly afraid of it and partly because he follows the line of least resistance.

So, when I say I would like to experience the different colors of the rainbow, it is simply for the reason that I finally, after a completion of development as represented by an octave, I could then from Do to Do be represented by a certain form of vibrations corresponding to the white light which includes all vibrations rates indicated by colors.

In exactly the same way, the more we grow, the more we all work together, the more white light will be among us. And it is this aim that we should have in mind. For the time being, accept whatever there is as differences in colour. I mean by that, as differenced in interpretations of work, as differences even as ~~as~~ ~~some~~ ~~of~~ ~~the~~ ~~most~~ ~~common~~ ~~forms~~ ~~which~~ ~~at~~ ~~the~~ ~~present~~ ~~time~~ ~~I~~ ~~cannot~~ ~~understand~~ ~~but~~ ~~nevertheless~~ ~~belong~~ ~~to~~ ~~all~~ ~~of~~ ~~us~~ ~~and~~ ~~which~~, at times I dislike.

(Ed note: Someone who is standing looks for a seat)

You see how difficult it must ^{be now} ~~be now~~ for a Caucasian Kurd to stand behind the three for five hours, absolutely silent, not moving because he is stalking some animal. For me, of course, all such things are an illustration of how limited we are; and that even physical body cannot make certain things that we wish it to do. It will come if we work. If we become, regarding our physical body, more tolerant, more understanding of what it is and then

from that understanding separate our feelings of wishing to change it from what we see or observing that what we are with all its limitations and in all the conditions of the physical body as well as the psyche, that then, because of this effect of the presence of impartiality being in the presence of that physical body or psychic entity, that because of that presence the physical body changes and the psyche changes for the simple reason that it never has been exposed to that kind of a presence.

And it is under the influence of these kind of ideas which are based on some material which is of a different quality and density, that in the presence of that everything that I am in ordinary life, as personality, gradually will find its own level, its own place, where it belongs and its own form of behaviour. It will not be destroyed. Never demolished. It will lose certain characteristics. It will continue to ~~xxxx~~ behave exactly the same way as usual in its ordinary form using the functions as it is. But it will be guided from some other place. And it will not be as if I constantly live on the periphery of my existence.

For that reason, even if at the present time I get a little crampy and I may not be able to fill myself because I am tired or because my mind starts to run around a little bit and there are so many conditionings in my mind or in my feelings that I do not know exactly where to place ideas and I get of course exhausted and ~~fixx~~ filled up. That later it is a possibility that by means of work on oneself I myself become empty. That emptiness is a very desirable thing. I make it in the first place by relaxation. I take out of my physical body tensions. They do not belong there. I do not want them. They come ~~xx~~ because they like it; sometimes because the body itself is so used to it; sometimes because it has been

taught, partly by others, partly by my mind that it ought to be tense. We do not have to be as tense as we are. And for each one of us, we have to find out how much tenseness is required for whatever we do physically.

Emotionnaly: We also purge ourselves of unnecessary emotions. For a little while, as a task, I would say, "I do not want to express any emotion." Then, as I task, "I want to express all emotions I feel." Then for a task, "I want to express an emotion physically which I do not feel." Then, "I want to express a certain behaviour form corresponding to an emotion and then, as a result, feel." I am trying to use my functions for a certain purpose. I have functions to be used. I have functions which now belong to my physical body and whatever else there is organically and perhaps psychologically. I would like to put them to a different kind of a use without destroying, without effecting, without disturbing conditions as they are necessary for the maintenance of my physical health. And there are many ways by which I can expose my body to certain things without doing any harm to it because very often the body is quite lazy and my psyche is surely lazy.

Therefore, I give myself tasks. I do a little bit of something unusual. And the requirement of that kind of task is that I become aware. That is, I see myself in a different way as an entirely different form of behaviour or slightly different form of behaviour - but enough to bring it to my attention that I could become aware of it. And then, when I am aware of it, I become impartial to it. And then that what takes place can take place on its own accord and then, because of the presence of my impartiality, which is situated in the beginning of something which separates out from my which I call I, it, that is my body, will take on a corresponding behaviour form, doing that what is required with the

least amount of energy,

Many times I say that statements that I make you have to verify because, if you do not know this by experience, you will not believe me. And, at the same time, if you try to wake up and try honestly and sincerely to maintain it, you will find that because of that certain changes will take place in yourself and that with the continued attempts of being awake you will automatically, that is, as a result of that, lose your tenseness. Not only tensions; many kind things will disappear. Many physical ailments will disappear without use of chemicals or medicines. And the doctor will know this because he is enough of a psychologist to understand it.

And the question is that when I am awake there is energy available of a different kind; energy which can function in a much more intense way because that energy is in a different state. I do not know if you know enough chemistry. There is a certain form of hydrogen. It is hydrogen in status nascenti. That is, when it is born. It is in that state when hydrogen is born, at the moment when it is made, it has a certain power which ordinary hydrogen does not have and, because of that condition, certain reactions can take place which in ordinary hydrogen, when it is as a gas, is not able then to accomplish.

Very often hydrogen in status nascenti functions as a catalyzer. And a catalyzer is some substance because of the presence of which, a reaction is speeded up or sometimes retarded, but in most cases speeded up, where the catalyzer itself will not change. It does not take place in a reaction - only temporarily at most in order to explain a theory about it. But after the reaction is finished, the catalyzer is still in exactly the same condition except perhaps for certain impurities.

So, here is the problem. I become aware. In that I create in myself a certain state as if I am newly born, as if impressions are becoming nascent. And with this, now I function in ordinary life and because of the presence of that what is now of a different higher quality, certain forms, certain forms of behaviour, certain ways of doing things, including the channels which me feeling take and including the way I start to think are changed gradually. And the more I work, the more I become interested in the idea of being awake the more those other things start to effect me. And that is how gradually, out of this total accumulation of material when I work and when I try to become conscious, that what is now impressions of me is the form of food which is of that higher quality coming into me and being then digested in the proper way - I say consciously because I am conscious, I even say those impressions are made conscious, that they then, when they are being received in that state of myself, start to function as if they are newly born and, as a matter of fact, creates in me as if something new is born. And particularly that what is being born is the beginning of my Soul.

Looked at from this standpoint, seeing that all of us are different, that in the first place when working the requirement is to be tolerant about others; that whenever I accept myself as I am, that after a little while it must include the acceptance of the every one else as they are. And that again I have no right to judge about their behaviour because I do not know as yet enough about being aware myself; so that from this standpoint I cannot judge about the awareness or the waking state of someone else.

It behooves me to try to find in myself as much as I can to build so that I finally will be on a certain pedestal. Rather than I have within myself a scaffold where I start to observe from; and

that after a little while I do not need a scaffold any more because my own density becomes light enough to be able to float and, as it were, as if I then could be separate from myself and still remain in contact and observing that what takes place; that under the influence of that being of myself, that what is it now starts to change for its proper purpose - functioning on Earth as it ~~is~~ ought to function.

How can I understand these particular questions of what I should do in order to become that? The mistake is that I keep on watching myself. And that I have to change the watching in an awareness of my existence with being impartial of that what I see. And that any other attempt, when I lose myself in watching, in ~~an~~ identification, I am on the wrong ~~re~~ track and I use my ordinary thought process to watch.

Being aware requires on my own part a thought process which is not at all comparable to my present form of thinking. An awareness is a function of my mind. It is becoming aware of that what exists as a recording of that what exists as it is.

I now try to see what might be, for this kind of purpose, an aid to help myself to see how I can be awake, how I can remain awake. Now I link it up with that what I see as physical body and now, intentionally, from my mind I send out a message of "Sense yourself." This comes from my ordinary mind. I have in my mind a concept of what is meant by sensing. I sense parts of myself. That is, I relax first in an ordinary way. I do what I can. When I say I relax a little bit, take it easy, you are so tired - you do that in ordinary life - and I so called rest. If, at the point where I am rested, I let it go I will fall asleep. If, at the point where I am rested my body is in a better shape as it were, then I start to work; I say, sense now. It becomes active. Something in my mind says I

wish to sense. I establish between my mind and parts of my body a relationship receiving the sensation; that is, the existence of that what I sense is now received as something in my mind and recorded as an existence only.

I am trying to wake up. I try to become aware of my body. My body is engaged in all kind of functionings. It is busy. Can I take part of my mind, as it were, separated from the ordinary way, that is, ordinary thinking about what I am doing and tell it to sense? Can I, when I walk, sense? I can sense when I am sitting because my body is not doing anything. I would almost say it is fairly easy. If I know how to sense, I know what it can be for me. It can establish a certain fundamental platform which is solid for me because it is the realization of that what I know exists of myself and the recording of certain parts of myself in the first place; and a little later help me to bring about a realization of the existence totally of myself, simply combining all the sensations that I now have in my head and I come to the conclusion, that is, in my head, that I am. That is, my body exists.

Now I use my body for certain purposes in life. I make movements. I walk. I sit down. I get up. I do all kind of things. I answer a telephone. I write. I sit in a chair. I put my elbows on the desk. I move a paper. I typewrite. All kind of things my body will do. Can I now afford a little energy to go in an attention towards sensing of that what I am doing?

I need help. I need the help of my body. I need to be reminded. I say I sense my fingers, my hands when they type. How can I? There is a contact between that what I do and parts of my body. That is, there is a contact between the keys of the typewriter and my fingers. This contact, this as it were touching my physical body by

something outside reminds me, because of that touch, that that could be used as a sensing, a beginning of becoming aware of the existence of myself simply because it comes in contact with something outside of me. The realization that I then have of the existence of something outside of me, coming in contact with it, creates in me the fact that I am.

If I bump my head against the wall, I come to the realization that I exist. And if when let's say hope it is not too serious, I can sense myself and perhaps with a little after effect be reminded because of the bump and it now swells up, sense it. I can sense my arm. I can sense my leg as it walks. I can sense my feet as they move up and down. I can sense even my toes if I wiggle them in my shoes. I can do with my body all kind of things as I am now engaged in ordinary life; as I sit, as I talk. as I am in the presence of others, as I have to do certain work. My body is with me and I become very anxious to do certain things besides what I am doing.

And for that I take now this exercise of sensing and I become aware of that what I am doing of course because I cannot separate that from what I am. At the same time, I become aware of certain parts of myself doing certain things as if I then register such parts in my mind and simply record them. Logically this kind of exercise of the application of sensing in ordinary life again applies in ordinary forms of behaviour, not too complicated, not something where I twist myself around into all kind of knots as I once in a while say so that I can hardly find out any more what I am.

But when I am simple, a simple human being, almost I would say a simpleton walking on the street and as I now move my legs, I sense my legs. I sense my heels if I step on it. I sense the ball of my foot. I sense my lower part of the leg as it is used for pushing me up to take the next step. And all these various things that are now

in my let's call it skeleton structure, as if I see myself as a skeleton being moved by certain muscles and I become aware when I talk that my lower jaws moves up and down all the time; and that when I am speaking that my tongue has a function and now I sense it. I promise myself that whenever my tongue hits my teeth that I will sense; that when I wait and I do not say anything that I will use my tongue to touch my palate and I will sense it. I become aware of almost any kind of thing that is available to me in my physical body. And sensing it, I then am aware of the totality of myself seeing that that what is trying to sense and record such sensation is an entity in itself and becomes more and more separated from that what is functioning. And then that functioning again and again takes on a certain form belonging to the presence of something represented by higher forces.

Here is your practical ~~work~~ work. Here is your work for a week. Here is work that you have to do and no nonsense any more about thinking or philosophizing or feeling or being hurt or having an idea about someone else who does this or that to you or that you have to do this and that to someone else. Forget about being angry. Forget about being hurt. Forget about being argumentative. Forget about relationships with people who ought to have done this or that. You become for one week a walking skeleton with a little bone and flesh attached to the muscles, maybe a little fat extra here and there - but, you walk.

You become aware of yourself walking. As you walk you say to yourself, "I am." You say, "I sense. I sense my arm. I swing it. I sense it. I hold it quiet. I sense it. I am aware of ~~my~~ my existence of my arm. My arm helps me to remind me to be aware of myself totally. I use my arm. I say thank you arm for reminding me. I say, as I walk, "I walk." I say to myself, "I am walking. This

body is mine is walking". I see my body walking now and I see it and I see it while I sense it as it is and I say, "Thank God, And I accept without any further wish for changing it but grateful to God, exactly in the same way that it exists and it has given me an instrument with which I now can work. And then I say, that instrument becomes for me a sacred object since it helps me to wake up.

This attitude for one week, day after day, thinking about it in the morning, how you will be; what opportunities you might have during the day and be serious about it because we are not talking nonsense. We are talking about possibilities of the development of man. We are talking about the possibility of his evolution; of something that is absolutely essential for life of man in order to understand his present life, you might say in order to fulfill his duty, his obligations, perhaps to fulfill a certain function and place that he has in life; perhaps to find for himself the place in relation to that what he might call his God or higher forces outside of himself or that he tries to understand his place regarding Earth, regarding the planets, regarding the sun. Whichever way such motivations are, it does not really matter at all because I am what I am and I live. I have life; I breathe. I have that kind of functioning to do, to maintain. And I now wish to become in that the most ideal man I know how. As an ideal I wish to be. When I am then, I can do.

It is these kind of thoughts that precede in the morning my desire to try to be awake and to try to be awake for one purpose only: of really corresponding to the aim of my existence as much as I can understand of it and not to let loose and to hold on like a bulldog to that kind of an idea that I must not let go; and that I will want to continue to fight, wrestle if you like, to suffer if you have to, but, in any event, not to lose sight of the possibility of that

towards which I want to strive. And that I, in trying to become a man will overcome all my little things, many of them, a few of them to start with, gradually evolving. That is, I will lose that in which I now live. And out of that, as a shell, I will arrive; that is, I will leave it. Even if I, to all appearances, continue to live in this life and even if, according to the ordinary laws of my ordinary existence, I keep on hoping for that what I call the necessity of my existing life.

In that, when I now become aware, when I now sense, when I walk, when I sit down, when I talk to someone, when I find in that behaviour certain things that I can put against this kind of a search light, I can use maybe movements, perhaps they are the easiest. Perhaps I can use postures. I can use gestures. I can use certain conditions of my body when I feel. I can use certain activities of my body when I think. Maybe I can use my voice because I can regulate it. I can use it for a purpose if I wish. I can do with it what I want to. I can whisper; I can yell. I can use certain words, not other words. A tremendous ~~many~~ variety of the possibilities of all forms of behaviour; all of that is at my disposal and it is there as it were to be taken if there is someone who wishes to take it.

Life must be taken by something of me instead of life taking me. I cannot, really, I cannot afford to think that there is something that is larger and bigger than me which is my body. I cannot stand it if I call myself a man, to see myself subject to all kind of little temptations and big temptations. And I fall constantly into that kind of a trap; that I make up my mind and I cannot fulfill even a promise, a little bit of a promise; that I say many times I do this for you, for your sake and I mean I do it for my sake. That I think that I need a meal every three times a day; that I have to full myself (over)

that I sometimes have to go to a party as far as maybe businesss in concerned; that I have to drink because so and so otherwise would say "Look, he is a teetotler; what kind of sissy is he?", etc., etc; that I think that everything that I have done, that is my own, I can spend it any way that I wish; that I have money that I can spend ~~foolishly~~ foolishly; that I have sex energy that I can simply use any way I like because it seems to belong to me, as if I am not responsible.

It is this kind of responsibility that gradually has to seep in and become part of one so that one is not simply taken all the time as the wind blows but I can say, "I stand up regardless of whatever comes. Someone, at least I myself, can count on me and that with that I will take my life in my own hands and I will take that what I can make of it that what I can and I will live.

You see, this is work. This is the seriousness of work. This is what I wish to talk about. I have no interest whatsoever in a little philosophical enjoyment. No interest in trying to explain to you the Enneagram or even what is meant by the three dimensions of time. I have only interest in living and in living in such a way that I am not ashamed; that I feel that I am trying to do my best in accordance with whatever I understand and that I can add to my understanding by the acquisition of more knowledge or perhaps by a little more feeling and that I then can change, that is, I can convert certain forms of that energy into the actuality of my experience; and with that experience I live and with that I grow.

Then perhaps I can become a man. But I must work. It is not going to come just because I have such good feelings and I am so artistic or I can do this and that because I already can lift five hundred pounds. As Gurdjieff would say, "He knows, if he is like a dog, to lift up his right foot or his left foot; his right leg or his left

leg.

This is what we are facing: For ourselves, how to be; how to become what we can be; what we can become; what is within our means; what is serious enough; and only to follow that what is serious and that what is as yet not serious and perhaps you have a presentiment that it should be serious, leave it alone. It will come. You start. Start with A; start with a little; start with whatever is within your means. Start with whatever energy you have. Start with something that you now understand of how to become aware of oneself. To the extent that you understand it, put it to practise. Whatever you know, it is your duty; I would almost say sacred duty.

If you understand your own life, if you understand what is required of you, if you understand that the fact that you are alive puts that obligation on you. I do not care if you are religious or not. Your conscience will have to tell you that that is for you and that for you you become responsible for your conscience. Look at it this way: I tell you a few things. I am a little older than you are. Perhaps I am a little more mature. Perhaps I can tell you a few things out of my own experience. For that reason probably I sit here. And you listen to me and then you do. Then you try. Then you work. And then you work in such a way that you develop a conscience of your own so that gradually your conscience speaks and that I have to speak less and that gradually I can disappear and that your conscience still remains because that is your life and I have nothing to do with it.

My function is only to help you at the present time to get started. Then it is up to you to work and to continue to work regardless of obstacles that there might be and with a wish to try to find out and to find out the best way you can and to be as pure and as honest and as sincere as you possibly can about that and only with that kind

of attitude of trying to become aware.

Do not think for a moment that you will get a conscience by watching yourself. You will get a conscience by becoming aware of yourself because only then do you introduce the certain form of energy required for conscience and consciousness.

We are talking about certain forms of life which are in the Gurdjieff terms, which belong to objective morality - not ordinary morality, not ethics, not so called forms of religionness. But that what is your conscience within you, that is the representative; that what represents in ^{you} God. That is what is a voice which at the present time you do not hear, maybe even is silent. Maybe something in you has to start to wake it up. Maybe you have to find out. Maybe you do not know where it is buried. Maybe you do not even know or realize that you were marked for a different kind of purpose. Maybe you never thoughts of yourself in that sense that you had that kind of responsibility of becoming.

I assure you that you are. I assure you that many people hear it; a few are chosen; that you, if you wish to be chosen - you work. If you do not work you will stay as you are. You will die as you are. You will return to dust. You will die like an animal. Maybe you can live. Maybe you can be a human being. Maybe you understand it already. Maybe there is something in you that stirs. Maybe something that responds to that with that kind of a wish that you actually want to make out of your life something worthwhile.

Young as we are, old as we are, in whatever conditions we live, it does not matter at all. I live with myself. In that way I wish my conscience to live with me so that gradually my conscience becomes that what tells me, what talks to me. I talk to it. I talk to it. I find out. I listen to it.

Sometimes it is as if something in me, represented by God, not the Holy Ghost. I remain the Holy Ghost. I have to become active. That is my purpose. God is my conscience. Now it is the voice of God. My consciousness is God. For that reason, conscience does not as yet exist because it has to be born and it has the relation to my consciousness as if my consciousness is Beelzebub and my conscience is Hasssein. And again, it is not entirely true. All kind of possibilities in changing of such triads can take place. And sometimes my conscience is my feelings and sometimes it is my body and sometimes the neutralizer is my body and sometimes it is my feeling.

Finally, when I grow, that what is my feeling is Hasssein. That what is my body is the Earth. It is for me the Holy Ghost. It is the help between the feeling and my mind which brings about a relationship in balancing my mind and my body so that then, because of that, there can be a direct road between my mind and my feeling. And then, when that exists, what Gurdjieff calls Hanbledzoin, or what is called in the parable, the reins between the coachman and the horse, that then when that exists the body has fulfilled its function. Try to realize that. ~~xxx~~ What it means is I can die because that what is most important of my ~~xxxxxxxx~~ exists and continues.

Again no questions. Again what I have said contains the answer to practically every question you might have. If you work in the way I suggested, you will find things for your own experience and you will try it for yourself. Maybe you cannot talk about it. Maybe you do not want to talk about it. Maybe you cannot. For that matter, I do not care. I do not care even if you never would ask a question provided you worked. I have no business even of asking you to ask a question. Maybe that is one of the reasons why I usually talk because I am afraid that I, in asking you a question, enter into your

world. You have your world. You have your responsibility. Whatever you wish to disclose of that, it is your business and not mine. And I am not here just to try to extract from you certain things that you do not want to tell. But if, because we talk about the ideas which are not mine and which are simply a certain realization of the possibility of ideas existing also for all of us, that because of that I then could be in such a state that life starts to become alive and because of that I will then say I cannot live unless such and such and such is made clear on that kind of an obstacle is removed or what will I do. Then that becomes the question because you wish to ask it.

You must understand this, You must understand this relation. You must understand why I talk. You must know it once and for all. I really have no desire to talk. That may sound very strange. But when I talk I have no desire to be convincing. I do not want you to take what I say. I want you to take it for yourself and then, if you wish, based on that what you then know and what you then experience and what you then understand, then you can take. Not before that.

It might remain for a ~~little while~~ a certain interesting question of considering religion from that standpoint. And every once in a while when one comes to a group like that, that you go home maybe a little shaken up because there are many things in ones life that ought to be straightened out and you know it. You know it better than anyone else. And where will you get the strength? Where will you find the possibility for yourself to do away with your habits which you know are not manly and do not belong to you and really should never have been there. But, because of a certain weakness you fell into a trap and now almost at times it looks as if the trap door is closing in on you.

It is not this dire, terrible thing. We are not in that state.

We are in a state in which there is a possibility of that kind of hope still for us. But if we do not take it now, we will never take it. If we do not take it today, we will not take it tomorrow. And it will be much more difficulty to take tomorrow. And if we do not take tomorrow, it will be almost impossible to take it the day after tomorrow. Now we must.

When you wish, do it with whatever you can, whatever you now understand. And do, almost I would say, this little task of owning up to your own color and to see what happens and become aware. That is, to watch without identification. Good luck. Work. I pray for you that you work so that you pray for yourself, to your God, to your conscience, whatever exists, that you can work and that you really can become serious about yourself and that you wish, really wish to wake up.

Good night every body. Now we return to ordinary life. Now, for one week no one will tell you. And not one will hold you responsible. You are free unless you bind yourself. Good night.